

Corruption and its negative governance output in Africa: An analysis of the drivers of corruption

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Abstract:

Corruption as a phenomenon is endemic to human society. Though corruption is deemed to be universal, it has had a severe impact on the African continent where it is widespread and systemic. Corruption transverses a wide spectrum ranging from petty crimes involving fraud and bribes to large scale corruption which is supported by powerful networks. It takes many different shapes and forms. Corruption cuts across all spheres of the community – administrative, political and economic. The nature and scope of corruption in Africa was examined in this paper. A historical context of corruption on the continent was analysed, both the pre-colonial era and the post-colonial era. Corruption affects various aspects of governance and the paper also looks at the negative effects of corruption on governance. Also discussed here are the circumstances in which the risk of corruption is particularly high and where the drivers of corruption are found. In the end it will also proffer solutions to fight corrupt practises in everyday life.

Key Words: Corruption; governance; poverty;

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I. Introduction

There is a growing concern about corruption around the world right now. This is attributable to various factors. To begin with, almost everyone now acknowledges that corruption exists everywhere. It can be found in the public and private sectors, non-profit and humanitarian, charitable organizations, in all developed and developing countries (Transparency International, 2019). Charges and allegations of corruption are more prominent than they have ever been in politics. As a result, governments have fallen apart, world-famous prominent figures' careers have been ruined, and the reputations of well-known institutions and businesses have been severely tarnished (Peters, 2018). Corruption fuels the global media, which views scandals and unethical behavior, particularly by people in positions of power, as extremely newsworthy and worthy of intense scrutiny. Corruption can stymie a country's economic progress and modernisation efforts. Many individuals now agree it should be prioritized in a country's strategic plan (Amundsen, 1999).

This article explores some of the concerns that have emerged as a result of the ongoing dialogue and debate about corruption in Africa and around the world. It looks at the causes, ramifications, and global aspects of corruption, which have roused interest of the public in a lot of countries. It would be pointless to simply identify challenges and obstacles without also providing remedies, therefore thoughts and recommendations for potential mitigating efforts have been added. The purpose of this study is to promote knowledge of the subject and to underline the value of keeping it in account when considering development issues, particularly in African countries.

II. Conceptualising Corruption

It is necessary to answer the following questions in order to comprehend the concept of corruption: What exactly is it? What different forms does it take? What are some of the factors that contribute to corruption? Finally, what social ramifications does it have?

Enste and Heldman (2017) emphasises that there is no universally agreed-upon definition of corruption. This is attributable to the fact that corruption takes several forms and involves a variety of people. Bribes paid by individual people or firms to governmental authorities are the most well-known form. However, if corruption has become entrenched in a society, it may manifest itself in the civil service as well. Iyanda (2012) accentuates that both the conceptualisation of 'corruption' in any given society and its definitions at legal, social, economic and political levels are marked by ambiguity that raises critical issues. Corruption takes many forms, and as a concept, it has been interpreted in a variety of ways by diverse scholars.

Transparency International (2020) defines corruption “as the abuse of entrusted power for private gain”. According to Hope (2000) it “refers to behavior by public and private sector officeholders and employees in which they improperly and unlawfully advance their own and/or others' private interests in ways that are contrary to the interests of the office or position they hold, or otherwise enrich themselves and/or others, or induce others to do so”. (Hope K. R., 2000). The United Nations Convention Against Corruption broadens the definition by describing it as ‘the scourge of corruption’. It encompasses not just the most prevalent form of corruption, bribery, but also the acceptance of organized crime, drug trafficking, money laundering, and the handling of stolen assets (Rose & Peiffer, 2018).

Corruption is rampant in every region of the world, and it has become the norm in places where the chances of getting caught and harshly punished are slim, and where it is considered normal. Corruption in the continent of Africa is a social and development issue which has become a hindrance to change and a significant impediment to economic progress and poverty reduction. It is now endemic in African countries, and as a result, it can be found in practically every aspect of life. When corruption becomes widespread, the rule of law breaks down, and in most circumstances, state legitimacy is lost. Endemic is used in medicine to describe “disease that is always present in a certain population or region” (Boskey, 2022). An example is malaria, one of the most well-known endemic diseases. Corruption degrades the normal use of networks, linkages, and cooperation, resulting in increasing power dominance. As a result, people will rely on associations, networks and favours rather than official institutional, social, and economic rules. Unlawful use of government resources becomes acceptable. Vast-scale corruption, in which government officials acquire large fortunes, coexists with petty corruption, in which officials at practically every level accept monetary payment for performing activities or providing services that they are meant to be doing as part of their jobs.

The Organisation for Economic Cooperation and Development (OECD), the World Bank, and international development agencies, as well as the international anti-corruption non-governmental organization (NGO) Transparency International (TI), have funded much of the literature on the damaging economic effects of corruption (Hindess, 2012).

III. Corruption in Africa: Historical Background and determining factors

Despite the fact that the debate about corruption has recently focused on Africa, it is as long-standing as human beings. Corruption in Africa has risen steadily from one era to the next. The historical foundation of corruption in Africa must be researched in order to completely appreciate the trajectories of corruption in Africa. This part looks at two eras – corruption in the colonial period and in the post-colonial era as a way of interrogation.

Colonialism and corruption in Africa: Examining the Past

There is a large body of literature that explains how this epidemic became entrenched. Most of this literature overlooks and downplays the contributions of colonisation in Africa's corruption (Mulinge & Lesetedi, 1998). It is widely accepted that corruption in Africa began with colonialism. Ocheni and Nwankwo (2012) and Forson, Baah-Ennumh, Buracom, Chen, & Peng (2016) assert that corruption appears to be strongly embedded in the historical processes of colonisation in Sub-Saharan Africa. It is generally believed that colonialism introduced systematic corruption on an extensive scale across the African continent. Colonialism brought with it the rejection of indigenous standards and norms and set checks and balances which destabilised a well-run organizational framework which was already in place in pre-colonial Africa (Ezeanya, 2012). The effects of this are evidenced by what is rampant across Africa today, examples are the absence of loyalty to the state, state institutions that are corrupt and conspicuous consumption to mention a few. There are several ways that colonialism contributed to the prevalence of corruption in Africa. A few salient examples will be discussed here.

Firstly, one defining aspect of colonisation was monetary taxes. Taxation is viewed as one of the central pillars of colonisation. Mulinge and Lesetedi (1998) assert that the introduction of taxes was used by the colonialists to foster corruption. Dimkpa (2015) reiterates how the colonial governments placed taxes on almost everything including owning dogs. This left Africans owning practically nothing as almost everything they worked for went back to taxes. As stated by Van Zwaneneberg cited by Mulinge and Lesetedi (1998) taxation was used in Southern Rhodesia (now Zimbabwe) and Kenya to compel the native Africans to offer themselves as cheap labour for the developing white colonist economy. In the 19th century the British introduced the poll (head) tax in Ghana and in the 20th century in Eastern Nigeria, Uganda, Tanganyika, Sierra Leone, Kenya, Nyasaland and Northern Rhodesia. The poll tax can be best explained by comparing it to income tax. In 1899 in Bechuanaland (now Botswana) the British introduced the hut tax later changed to poll or head tax (Fjeldstad & Therkildsen, 2008). Taxation itself did not encourage corruption but corrupt practices and behavior were fueled by the methods in which it was collected. A view shared by Richards (1959) and Crowder (1968) is that the local African leaders were used by colonial rulers to collect taxes and in areas where there were no existing

chief or where chiefs refused to cooperate, colonial rulers selected new ones. The colonial overlords authorized chiefs to keep a portion of the taxes collected in order to encourage them to collect as much as possible and with so much zeal. Colclough and MacCarthy (1980) mentions that chiefs in Bechuanaland (now Botswana) were directed to collect taxes and ten percent of the amount collected was retained in their own areas. This practice resulted in African leaders and chiefs receiving kickbacks. This also negatively portrayed that it paid to cooperate with the colonial government and it encouraged chiefs to make use of their positions to amass wealth. The monetary advantages turned the chiefs into compliant colonial agents and desensitized them to their charges' predicament who were reeling under the heavy burden of the taxes. Ezeanya (2012) highlights that the mode of payment of the taxes was marred in violence as chiefs and district commissioners were empowered to arrest defaulters.

Secondly in most parts of the world, the history of military and police formations can be traced back to the necessity to defend citizens and maintain territorial integrity. In colonial Africa, on the other hand, the military and police were organized primarily to destroy any resistance to colonial control and domination (Ezeanya, 2012). Police and military engagement with the population was founded on the need to force devastating and insensitive colonial laws such as segregation and forced taxation.

Thirdly, the colonial authorities adopted the divide and rule tactic to manipulate and pacify the colonised people. This was mainly used by Britain in her colonies. This concept was described by Bethke (2011) as a strategy for actors to maintain power by splintering opposing power concentrations into smaller fragments with less power than that of the actor executing the strategy. The origins of this approach can be traced back to Chinese philosophy of war and it is also noted in Machiavelli's work on the "art of war". To implement this the colonial masters favoured one tribe over others with dual objectives in mind, firstly by ensuring a certain group or tribe's loyalty and secondly to encourage enmity, disunity, foster hostility and rivalry among the various tribes amongst them which would impend colonial rule (Mulinge & Lesetedi, 1998). Bethke (2011) states that scholars further argue that the division of territories on ethnic grounds fueled corruption and caused many social, economic and political crisis after independence. The colonial masters used this strategy to create paramount and subordinate groups who enjoyed extensive privileges from the colonial oppressors. Cited is the Belgians "divide and rule" policy in modern day Rwanda favouring the Tutsi whom they made to believe that they were born to rule while the Hutu were an inferior race. Other examples in Africa are in Nyasaland (now Malawi) where the British established an alliance with the Ngonde tribe whom they elevated to paramountcy (Kalinga, 1985), the Shona in Southern Rhodesia, now Zimbabwe (Day, 1980), the Igbo ethnic tribes of Nigeria (Hunt & Walker, 1974), and in Uganda the Baganda ethnic group (Roberts, 1962). In order to gain better appreciation of the impact of the divide and rule method on corruption it is important to have a reflection of the methods used to support it. According to Kalinga (1985) the tribes enjoying a privileged status were rewarded with economic opportunities and easy access to government-sponsored missionary education.

Colonial legacy and Corruption: Post independence Africa

The colonization of Africa traversed many decades (1800-1960) after which independence prevailed on the continent. As stated by Dimkpa (2015) that with over fifty years of independence for most African countries corruption, disease, hunger and poverty have become their next door neighbours. The apex of colonial rule's degeneration, the greed and lack of preparedness of several African leaders and politicians and their successors depicts the present scenario on the African continent, where the scourge of corruption is prevalent and the majority of the population lives in abject poverty and extreme misery (Iheukwumere & Iheukwumere, 2014).

The divide-and-rule strategy permeated into the post-colonial era. This practice encouraged corruption in several cases. The first practices are tribalism and nepotism which are very predominant and rife in African countries (Ganahl, 2013). Politically and economically, the value of this method is recognized by post-colonial African leaders and governments as a strategy that had advanced a propensity to indulge members of their own ethnic group with favors, situating the tone for nepotism and favoritism. Secondly, nepotism, tribalism, and ethnicity aided the growth of corruption in the form of embezzlement and economic mismanagement by promoting underqualified and unqualified but politically connected members of the same tribe to positions of power. A classic example is President Arap Moi in Kenya with the removal of tribesmen of other ethnic groups from significant and influential positions and replacing them with members from the Kalenjin tribe where Moi comes from. Moi's family and kinsmen had a record for mismanaging businesses to the point of bankruptcy before being transferred to another company or institution. This has been termed the 'pastoral mode' in the management of a country's economy like in pastoralism, where an area is often grazed until the pasture is exhausted before being moved to a new place in the hopes that the overgrazed land can naturally recover (Mulinge & Lesetedi, 1998)

Budding African nations inherited constitutions that gave a single person, office, or institution unlimited domination, control and power, generally the office of the president. Due to their uninterrupted long stay in power African presidents took their regime's legitimacy for granted and civil society's voices of criticism,

dissentation, and condemnation were ignored. These leaders participated in unrestrained corruption (Aldcroft, 2015). President Teodoro Obiang Nguema Mbasogo of Equatorial Guinea is one of the longest-serving presidents in Africa and he has spent 41 years in office (The Economist, 2016). According to Forbes, with a total wealth of \$600 million USD, he is among the richest heads of state. As of 2006, 78.8 percent of his nation's population lived in poverty. His son Teodoro Obiang is the vice president (How Africa, 2020). Hope (1997) underlined that in order to strengthen their grip on power, these presidents surround themselves with plutocrats, political elites and power brokers who share the president's liberties, immunity and privileges. It is stated that these individuals become the president's wheeler dealers, trusted aides, scheming politicians and saboteurs for high profile corrupt deals that damage the nation. Presidents who are formidable, powerful and intimidating bureaucracy, which is almost invariably accompanied by patronage entrenchment. As a result, bureaucracies become autocratic with no rule of law, transparency and accountability. This is bureaucratic corruption. Legislative bodies such as the parliament rubber stamp presidential decisions and decrees, the civil service, on the other hand, is a tool of the ruling party. Even in courts, it is impossible to contest this form of corruption due to the control of bureaucratic institutions and organizations of law and order.

The administrative culture inherited from the colonial governments is another avenue that entrenched corruption. Mulinge and Lesetedi (1998) states that the adherence of the novel political leaders to the "African chief mode" of administration which dated back to the colonial era. Colonisation took advantage of the chief to provide a ready administrative and political framework to implement pax Britannica (which is British peace, referring to a time of relative calm in areas where Britain's dominance extended from 1815 to 1914) so colonial chiefs had absolute power and these chiefs were authoritarian figures who made swift and final decisions. When African countries got independence they did not abandon this model of "colonial chief". Contemporary African political leaders and administrators adopted the power structure associated with the African chief. Like the chief of the colonial times, these leaders have illegally amassed wealth by abusing their positions of authority, they have shown contempt of the law, lack respect for the law and due processes. These attitudes have contributed to widespread corruption that characterises the majority of administrative institutions in Africa today (Leonard, 1991).

Immediately after independence up to around 1990 the growth of government's participation in the economy has played a significant impact in Africa's rise in corruption (Hope K. R., 1997). The general concept of the government as an entrepreneur was widely accepted in most countries. This provided fertile ground for bureaucratic corruption to grow, with state enterprises serving as a "gold mine" for the elites of politics and bureaucracy. Examples in Zimbabwe are state enterprises that have been literally run to the ground such as National Railways of Zimbabwe (NRZ), National Oil Company of Zimbabwe (Noczim) Air Zimbabwe, Telone and the Grain Marketing Board (GMB) (Hadebe, I, Moyo, Mutondoro, & Ncube, 2015). It became usual and customary to provide a bribe in order to complete a transaction. Examples of corrupt practices are embezzlement and massive accumulation of wealth from questionable sources. Asea (2018) also notes that these African politicians and bureaucratic officials obtained assets and riches that did not match their official wages.

IV. Corruption and Governance In Africa

The political economy of Africa is riddled with corruption and is inextricably tied to how power is exercised (World Bank, 2003). This suggests that efforts must be focused at this level to rid Africa of corruption. Good governance, corruption, and transparency are all factors that influence a country's economic, political, and social well-being (Momoh, 2015). The corruption problem in Africa considers the unethical leadership and poor governance that may be seen across the continent (Hope, 2000). Corruption's impact on governance is dependent on the behavior of public office bearers and politicians

The term "governance" has evolved over time to mean the interplay of business, non-profit organizations, governments and stakeholders that results in policy decisions (Mironga & Namilonga, 2021) For Momoh (2015) "Governance involves the processes and stages by which a government carries out its functions, it is the relationship between society and its rulers". According to Aldcroft (2015) in the early 1900s, the notion of good governance gained traction with the creation of a mechanism for boosting government competency and capacity to deliver services (Aly, 2013). Good governance is defined as the exercise of power through responsible, transparent, and participatory institutional and political procedures (United Nations, 2007). Good governance is a term that arose as a result of bad governance, which is defined by government and institution unaccountability, corruption, and violations of human rights, all of which have become increasingly dangerous, demanding rapid intervention (Mironga & Namilonga, 2021).

Corruption has harmful consequences economically, politically, and socially. The cost of corruption is high and it includes lost revenue, diversion of funds from intended use. Economic distortions such as inefficiencies and waste are problematic and obstinate to address in the long run. Africa's greatest weakness is in statecraft which refers to political systems, administrative organisations, property and legal right, bureaucracies, corruption and issues of contract enforcement. Most countries, as argued, generally lack sound

political and social foundation and this foundation has tended to continue to deteriorate over time (Aldcroft, 2015).

The terms "government" and "governance" are linked. The government determines residents' experiences dealing with authorities who provide the necessary services, while institutions give the money and rules, and public workers perform the services (Rose & Peiffer, 2018). These are the "good" outcomes of public policies like health care and education. Fines and court orders are examples of unwelcome but required services. Corruption reduces the accountability of public officials, reduces the openness of state institutions' functioning, and allows human rights crimes to go unpunished.

Corruption diverts government funds and resources from the mandate of the provision of public goods and services, suffocating the growth and expansion of the economy (Aly, 2013). It barricades the realization of fundamental human rights and diverts funds meant for social services and local development. The ability of the government to offer services such as welfare, health, and education is jeopardized by corruption. The poor and disenfranchised, who rely largely on government services, are particularly vulnerable to corruption. (United Nations, 2007)

Corruption is also seen in the oppressive and suppressive measures followed by governments in Africa. Bureaucratic red tape hampers new business startups and causes conducting business difficult. According to the 2015 Economic Freedom Index, establishing a business in Zimbabwe requires over 400 days and demands a higher degree of economic investment than the typical yearly income (Cain, 2015).

The World Bank (2003) looks at the quandary of corruption and its adverse and undesirable effects on governance from a different viewpoint. While conceding the importance of massive corruption on service delivery, as World Development Report of 2004 and subsequent studies have looked into corrupt practices downwards. Two results can be drawn from the perception. Firstly, recognition of malpractice involving what has been termed "petty corruption", this involves small monetary transactions. Under the table payments for services done, or bribes to revenue officials and other low-ranking public officials are examples cited by de Sardan (1999). Second, the concept of corruption has changed over the years to include activities that are not always monetary exchange in nature, like teacher absenteeism as well as other forms of front-line service misbehavior. World Bank (2003) coined the phrase "quiet corruption" to show the forms of malpractice by front-line service providers such as doctors, teachers, nurses, police officers, inspectors, revenue officer and various public officials, those that do not involve exchange of money. Such conducts include observable deviations like absenteeism, exertion of lower level effort than what is expected in doing their jobs and the conscious bending of rules for personal advantage. These in turn affect the provision of critical front-line services such as in-classroom learning and medical treatment.

V. An examination of the drivers of corruption

The next critical question is who drives corruption? Who perpetuates corruption? Who and what fuels corruption? The answer is that everyone has the potential to be corrupt whenever the opportunity presents itself. Corruption has many drivers in different countries and places, based on social, cultural, economic, and political factors. Corruption can be perpetuated by the executive, political leaders, business people, ordinary citizens who may engage in corrupt practices knowingly or unknowingly. Corruption cuts across all sectors of the political and economic spheres of a nation. In order to fully comprehend this, this part examines the causes of corruption and how the different actors behave in a situation as these have been deemed to drive people to engage in corrupt behavior. Some recognizable causes in Africa include the colonial legacy, nepotism, greediness, patronage, self-centeredness, clientelism, selfishness, lack of transparency and accountability, weak judicial systems, weak governance institutions and constant conflict and insecurity (Nduku & Tenamwenye, 2014). Drivers of corruption can be classified into four according to Mele (2014). These categories are personal, cultural, institutional and organisational.

Personal

Greed and selfishness are the most common and prevalent drivers of corruption. Public corruption and bribery often stem from public official's yearning for power and money which is ultimately taken over by greed (Ibrahim, 2012). As stated by Izuora (2018) when the desire for the accumulation of possessions and wealth becomes rampant, corruption lingers. The desire to hold on to political office or any other position means one can resort to anything to attain or retain that position. This fuels corruption. As deduced by Ibrahim (2012) greed influences how we deal with others, politics, education, the environment, religion and sexual misconduct. He further describes greed as a selfish and intense desire for something especially wealth, food, power and possessions. Greed has infected our behaviour and thinking.

Poverty is a factor to be considered but it is not in itself cause of corruption. In a setting that is corrupt, wealth is captured, income disparity is rising, and the state's ability to govern is dwindling principally when it comes to attending to the poor's needs. These repercussions for citizens create a scenario in which the poor are

trapped and growth is stifled, often compelling the poor to depend on bribes and many other unlawful payments to get essential services (Pabbi, 2020). This in turn creates a viscous cycle where poverty drives corruption and corruption increases poverty.

Unemployment has hit hard on the African continent. Those unemployed are ready to take any action that will fetch monetary gain irrespective of whether it involves corrupt practices or not (Uzochukwu, 2015).

There is an absence of a sense of service whether employed in private or public institutions. This can be observed, for example, in those who apply politics to further their own interests rather than to serve the common good.

Decline in personal ethical sensitivity and this can be due to either negative learning experiences or lack of education (Mele, 2014). Let it be established here that education is not restricted to formal spaces but encompasses every form of learning that positively shapes one's approach and perspectives to life (Izuora, 2018). Izuora (2018) further highlights that when the number of educated persons in a given society is high, it is presumed that they will be gainfully employed, have a better sense of what is morally and socially acceptable and will therefore have a clear comprehension of the consequences of corruption (though it is usually not the case). It is expected that they can hold public officers to account and demand transparency in the rule of law's administration.

Low awareness, a lack of courage to oppose corrupt activity, a lack of or low consciousness, and a lack of confidence in speaking out against corrupt practices and conditions are all factors that contribute to corruption and perpetuate it. When someone is aware of corruption but chooses to remain silent is a case in point. They cover for the corrupt individual, either because they perceive that is not their problem, or perhaps because they don't want to complicate their lives (Mele, 2014).

Cultural

Corruption is condoned in some cultural settings. Acceptance and celebration of corrupt people by society is a factor that fuels corruption. Public perception contributes a huge part in shaping the future of corruption in Africa today (Izuora, 2018).

Mele (2014) expresses that cultural environments in Africa defend and admire crooks and those who are corrupt. Statements such as "you have to be pretty smart to evade taxes" or rationalizing arguments with no moral basis "everyone does it", "life is short" "take advantage while it lasts" are common.

Institutional

Weak government institutions and bureaucracy also fuel corruption. A weak system translates to a legal and political systems that are also weak. Corruption is accorded the opportunity to flourish when bureaucracy promotes sluggishness. The delays in giving approvals for the disbursement of supplies, provisions and salaries has been flagged to result in search of substitute means of income thereby fueling corruption. The delays in the passing of budgets has the same effect (Izuora, 2018)

Organisational

When there are no standards for demonstrating integrity and accountability in the promotion of those in positions of power, corruption reigns supreme, whether private sector or public sector. When someone is promoted only on the basis of their devotion to the person in charge or those in control of the party or institution, such factors are neglected. Or if solely their strategic or organizational abilities are being assessed. When it comes to promotions, anyone can make a mistake, however, there should be no problems differentiating between a simple oversight and criminal ignorance caused by neglect or an absence of ethical judgement.

The environment encourages the maintenance of corruption by organizations and institutions reacting lightly to corruption charges or downplaying corruption claims, or by limiting the capacity of decision-making inside organizations to punish acts of corruption to set an example.

VI. Combating Corruption in Africa: An analysis of approaches

How to eradicate or considerably decrease corruption in Africa should be high on the agenda of discussions about Africa's socioeconomic development and increasing the welfare of its people. Combating corruption can be achieved through the elaboration and implementation of various approaches. This section echoes the statement that there is "no one-size fits all" answer to corruption and puts across proposals that can be adopted to combat the cancer of corruption in Africa.

Legislature

In well-functioning democracies, legislatures serve as the major staging areas for electoral accountability. Constituents who are well-informed and increased voter-education can identify and remove corrupt legislators during parliamentary elections (Choudhry, Stacey, Beshara, Downing, & Holbre, 2014)

Legislators can also fight corruption by enacting anti-corruption legislation and establishing punishments for corrupt behavior within the confines of their constitutional authority. Because it has ultimate control over how public money are used by the executives, the legislature is well positioned to prevent grand corruption (Choudhry et al, 2014)

Specialised Anti – Corruption Agencies

African states can set up specialised anti-corruption agencies (ACA). Specialised anti-corruption agencies are tasked with investigating and prosecuting a broader variety of corrupt activities. Small commissions devoted solely to corruption investigations to large multi-purpose bodies with investigative, instructional, and prosecutorial responsibilities, anti-corruption bodies come in a variety of shapes and sizes. Local conditions, resources, current anti-corruption institution functions, political will, and history all play a role in determining which model to choose.

According to Choudhry et al (2014) anti-corruption agencies take part in many of these activities main three functions

- Investigating and prosecuting corruption those who are involved in it addressing structural flaws,
- Identifying legal loopholes and rewards that encourage corruption, and
- Promoting public awareness of corruption through yearly reports, advertising, conferences, and citizen education

Anti-corruption authorities have traditionally been established through statute, but a recent tendency has been to incorporate anti-corruption bodies in the constitution. Constitutionalising an ACA ensures its survival, but it also limits its ability to respond to changing needs and circumstances. To address this, the ACA should be enshrined in the constitution, but its mandate should be defined by subsequent law (Choudhry, et al 2014).

In Botswana, a small ACA that can be utilized for a variety of purposes was established in 1994 in reaction to primary school financing scandals, and from 2009 to 2011, it achieved an average of 11 convictions per year. It also developed a code of ethics for the business sector, made anti-corruption education available across the country, and started a cooperative initiative. In contrast to Zimbabwe, where an ACA has existed since 2004, it only managed complete four cases in 2006

Anti – Corruption Courts and Prosecutors

Anti-corruption courts and prosecutors play a pivotal role in fighting corruption. An operative court structure and a prosecution agency with the competence, honesty, and skill to press charges against powerful people are required for successful prosecution of corrupt authorities. There are two basic reasons why anti-corruption courts exist. To begin with, a specialist court ensures that cases of corruption do not drag on indefinitely in the ordinary justice system's overburdened dockets. Second, anti-corruption courts are extremely beneficial and successful in combating corruption, particularly when it is widespread in the judiciary. When judicial corruption is so pervasive, a statute or the constitution can be used to remove corruption cases from the hands of untrustworthy judges and place them in the hands of specialized anti-corruption courts (Choudhry et al, 2014)

Disclosure and transparency

Corruption is frequently the result of political decision-makers' conflicts of interest. Almost all democracies demand that high-ranking government officials reveal their assets, sources of income, and liabilities. Those who are forced to provide this information are those in situations where they are most vulnerable to harmful influences. Tax and revenue officials, customs officials, police officers, judges, and members of tender boards are among the officials in this group. In some nations, it is compulsory that all liabilities, assets, and incomes must be disclosed.

As stated by Choudhry et al (2014) the requirement to disclose serves three purposes related to anti-corruption efforts. To begin with, required and compulsive disclosures sends a favourable message about the government's commitment to accountability and transparency. Second, it draws attention to public officers who seem to be living extravagant lifestyles or amassing assets that are unrelated to their lawful sources of income. Third, disclosure legislation can help reduce legal barriers to prosecuting corrupt public officials.

Good governance Approach

In the battle against corruption, African countries might use the Good Governance Approach. The term "good governance" denotes a set of institutions that include both government and non-government entities (Keping, 2017). It is a method of government that is dedicated to establishing a system based on peace and justice, as well as the protection of individual human rights and civil liberties. As stated by the United Nations

(2009) good governance is measured by 8 factors which are rule of law, accountability, efficiency and effectiveness, equity and inclusiveness, participation, responsiveness, transparency and consensus orientated.

The African Union Corruption Convention has one article devoted to the statement of principle. This is in line with the fight against corruption by adopting the good governance approach. The fundamental principles stated in the good governance approach to fight corruption are as follows

- Respect for democratic ideals and institutions
- Human and people's rights must be respected, as defined by the African Charter on Human and People's Rights.
- In the management of public affairs, transparency and accountability are essential transparency and accountability in the management of public affairs
- Promoting social justice
- Rejection and condemnation of acts of corruption related offences and impunity

(Snider & Kidane, 2007)

Ubuntu Philosophy

Ubuntu is a concept that encapsulates the original and traditional philosophy of Africa. Desmond Tutu, a renowned African Ubuntu instructor, defines Ubuntu as the essential "essence of being human." The Ubuntu ideology is based on the belief that the community comes first, before any personal interests. This worldview emphasizes the importance of the community taking precedence over the individual. This implies that before committing corruption for personal gain, a person's conscience should tell them to serve their community first (Genger, 2018). The Ubuntu philosophy promotes social togetherness, which is vital for the survival of African communities. An African is a member of a community, not a lone wolf. The attempt to position the anti-corruption dialogue within the need to embrace the ethics of Ubuntu as an anti-corruption mechanism should be embraced within the African context. If Africa is to be free of corruption, the Ubuntu ideology must be included into governance. African civic and political leaders, as well as all citizens, should embrace the Ubuntu philosophy, which prioritizes love, sharing, compassion, caring, unity, solidarity, and acceptance before material and personal gain. As a result, the Ubuntu Philosophy, if properly implemented, will serve as an old cure for modern-day difficulties (Dumisa & Amao, 1985).

VII. Conclusion

Corruption is costing Africa a lot of money and limiting its development and growth. The outcomes and consequences are also on the rise. If Africa intends to enhance its reputation and character, as well as establish a climate conducive to accelerated political and economic progress, it must be willing to look inside to confront the difficulties that have afflicted the continent for a long time. If many of the ideas suggested here are implemented, it is hoped that they will make corruption more challenging and costly to engage in.

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